FRUITS *of a Father's* LOVE:

BEING TH E

ADVICE

OF

William Penn

TO

His Children;

Relating To Their

Civil and Religious Conduct.

Written Occasionally many Years ago, and now made Publick for a General Good.

By *A Lover of His Memory*

——*He being Dead yet Speaketh.*

London: Printed and Sold by the *Assigns* of *F. Sowle*, at the *Bible* in *George Yard*, *Lombard Street*, 1726.

TO THE READER.

THIS *small* Treatiſe, *that is here preſented to thy View, fell providentially into my Hands above Twenty Years ago; and being informed, that there is not another Copy to be found, I thought my Self under an Obligation to commit it to the Preſs, as an* Act of Juſtice I owe to the Memory of the Worthy Author, *as well as Kindneſs and Good Will to*

the World in general, and to my Friends *in particular; hoping it may be Serviceable to all, who, without Prejudice, will peruſe it.*

The impartial Reader *will ſoon find, that* Piety *and* Virtue *are very warmly and affectionately recommended by* this Good Man, *to the Choice and Practice of* His Children, *for whom thou wilt ſee it was primarily & chiefly deſign'd; and alſo that the* Glorious Principle of the Light and Spirit of Chriſt, *our Grand Characteriſtick, is very amply and familiarly illuſtrated and explained, which is indeed the Great Fundamental of the* Pure

Pure and Undefiled Religion, that is acceptable to God: *Since it is the Root from whence all* Chriſtian *and* Moral Virtues *grow, and no Man can be truly Religious, without the Influences of it. For the Eminent Apoſtle hath aſſured us long ago,* That if any Man hath not the Spirit of Chriſt, he is none of his; neither can any Man call Jeſus Lord *truly*, without the Holy Ghoſt, and that ſo many as are led and guided by the Spirit of God, they are the Sons of God, *This was what made* True Chriſtians *in the Primitive Times, and*

is what alone can make True Christians *now. And because all have need of it, all are privileg'd with a Measure of it: For the same Apostle positively affirms,* That a Manifestation of the Spirit is given to every Man to profit withal; *as also* that the Grace of God that brings Salvation, hath appeared to all Men, and teacheth to deny Ungodliness and Worldly Lusts, and to live Soberly, Righteously and Godly in this present World. *And the Evangelical Prophet* Isaiah; *emphatically proclaims in the Name of the Lord,* that his Elect

Elect ſhould be given for a Light to lighten the *Gentiles*, and for Salvation to the Ends of the Earth, *which is confirmed in the Goſpel-Day by the concurrent Teſtimony of the beloved Diſciple, who teſtifies* that Chriſt was the true Light, which lighteth every Man that cometh into the World. *The Prophet* Joel *alſo foretold*, That the Almighty would pour out of his Spirit upon all Fleſh, and that Sons and Daughters ſhould propheſie, and that alſo upon Servants and Hand-Maids, he would pour out of his Spirit in theſe latter Days; *Which*,

a deſpiſed Remnant have in Meaſure witneſſed the fulfilling of, by the powerful breaking forth of the ſame Light, *and pouring out of the* ſame Spirit, *into the Hearts of many who ſat in* Darkneſs, *and under the Region and Shadow of Death, which hath conducted them into the* ſtraight and narrow Way *that leads to Life Eternal; and made them willing to deſpiſe the* Honour *and* Glory *of this* Tranſitory *and* Fading World *and to chuſe rather* to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon; *eſteeming* Reproach

for

for Chriſt, greater Riches, *than all* Sublunary Treaſures.

This was the Caſe of this Excellent Man, *my Honoured Friend, whoſe* Birth *and* Education, *gave Him Pretence enough to expect a large Share of the World's* Greatneſs; *for his* Father, *Sir* William Penn, *was a* Famous Commander *at* Sea, *and much in the Eſteem of the* Late Duke of York, *who, being then* Lord High Admiral of the Engliſh Fleet, *was pleaſed for his extraordinary* Military Achievments, *to conſtitute him One of His* Admirals, *which was*

a Place of very great Honour *and* Profit, *ſo that he had Encouragement ſufficient to hope, to ſee his Son advanced into an high Station of Life; He being alſo qualified for it, by very* bright *and* excellent Parts, *and thoſe cultivated and improved, by the Advantages of a* Liberal Education, *and alſo poliſhed by* Travelling abroad, *and* Converſation *with ſome of the* Greateſt Men the Age produc'd, *which, though it might be an Hinderance, to his* embracing the Truth ſo readily, *in its* low Appearance, *would in all Likelihood, have gained him* Acceptance *with the* Leading

dingMen, *who then ſat at the* Helm of the Government; *and this his* Father *was very ſenſible of, which gave him ſo* Shocking a Concern *when his* Son eſpouſed the Principles of the deſpiſed Quakers, *and joyned himſelf in* Strict Communion *with them, that it threw him into ſuch* violent Agonies, *as I have heard his Son ſay, that he was in* Bitterneſs *for him,* as a Man is in Bitterneſs for his Firſt-Born, *lamenting the great Diſappointment he met with in him, inſomuch as being overſet with* Grief *and animated with* Reſentment, *he broke the* Juſt

Bounds

Bounds *of* Paternal Authority, *and exerciſed* injuſtifiable Severities, *upon his* Beloved Son, *tho' perfectly reconciled to him, before his Death. And when he found, that* unnatural *and* unchriſtian Method *proved ineffectual to accompliſh his Deſign, he then exceeded in his* Promiſes *of* extraordinary Favours *and* Kindneſſes, *in Caſe he* would renounce his Principles, *and* conform to the Faſhionable Religion of the Times: *But his Eye being fixt upon an* Eternal Inheritance, *neither* Frowns *nor* Favours *could ſhake his* Conſtancy, *but like a* Chriſtian

ſtian Hero, *he perſevered Triumphantly over all* Difficulty *and* Oppoſition, *and approved himſelf a* Valiant Soldier in the Lamb's War, *and fought couragiouſly under his* Banner, *againſt the* World, *the* Fleſh *and the* Devil; *and by his* Noble *and* Heroick Acts, *hath obtained ſo* Illuſtrious a Character, *that his Name will be Famous in the Records of Time, for many* Generations of the Righteous, being, *he counted nothing of* too great Value, to ſacrifice upon the Altar of Self-Denial, *that he might win the* Prize of an Heavenly Manſion, *when Time in this World ſhall be no more.*

To the Reader.

Much I could ſay in Honour *to the* Memory *of this* Great and Good Man; *but he hath ſaid ſo much for himſelf and for the Truth he profeſſed, in the many* Excellent Books *he writ in* Defence *of it, and for the* Promotion *of* Primitive Piety, *as well as for the aſſerting the* Right *of* Liberty *and* Property, *that it is needleſs for me to ſay any more, or to celebrate his* Praiſes *with* high Encomiums, *being alſo unable to perform that* Task *as his* Juſt Character deſerves.

I hope the Ingenuous Reader will eaſily believe, that this Poſthumous Tract *which was*

was delivered to me, by the Author's own Hand, *is a genuine Piece of this* Valuable Man, *for I think no Perſon that hath been converſant with his Writings, can poſſibly ſuſpect that it is not* Authentick, *ſince almoſt every Page is beautified with that* Native Elegance *of* Stile, *which was his Peculiar Talent.*

I have done with my Preface, *when I have requeſted the Reader, that if thou art not One of our Society, to peruſe this* Short Diſcourſe, *with* Serioufneſs *and* Impartiality, *and then, I doubt not, thou wilt think thy Time well beſtowed, ſince I cannot but*

hope

hope thou wilt reap Advantage *by it, in the Beſt of Things; and that thou wilt alſo acquit me of* Preſumption, *in being inſtrumental in the* Publication *of it.*

AP 59

J. R.

FRUITS

FRUITS

OF A

Father's LOVE, *&c.*

CHAP. I.

My *Dear Children*,

§. 1. NOT knowing how long it may pleaſe God to continue me amongſt you, I am willing to embrace this Opportunity of leaving you my *Advice* and *Counſel*, with Reſpect to your Chriſtian and Civil Capacity and Duty in this World:

And I both beſeech and charge you, by the Relation you have to me, and the Affection I have always ſhewn to you, and indeed receiv'd from you, that you lay up the ſame in your Hearts, as well as your Heads, with a wiſe and religious Care.

§. 2. I will begin with that which is the Beginning of all true Wiſdom and Happineſs, the Holy Fear of God.

Children, Fear God; That is to ſay, have an holy Awe upon your Minds to avoid that which is Evil, and a ſtrict Care to embrace and do

do that which is Good. The Meaſure and Standard of which Knowledge and Duty, is the Light of Chriſt in your Conſciences; by which, as in *John* 3. 20, 21. you may clearly ſee, if your Deeds, ay, and your Words & Thoughts too, are wrought in God or not: (for they are the Deeds of the Mind, and for which you muſt be judged) I ſay, with this Divine Light of Chriſt in your Conſciences, you may bring your Thoughts, Words, and Works to Judgment in your ſelves, and have a right true Sound and unerring Senſe of your Duty toward God and Man. And as you come to obey this bleſſed Light in it's

holy Convictions, it will lead you out of the World's dark and degenerate Ways and Works, and bring you unto Christ's Way and Life, and to be of the Number of his true self-denying Followers, to take up your Croſs for his Sake, that bore his for yours; and to become the Children of the Light, putting it on, as your holy Armour; by which you may ſee and reſiſt the fiery Darts of Satan's Temptations, and overcome him in all his Aſſaults.

§. 3. I would a little explain this Principle to you. It is call'd Light, *John* 1. 9, c. 3. 19, 20, 21, and c. 8. 12, *Eph.*

Eph. 5. 8, 13, 14. 1 *Theſ.* 5. 5. 1 *Ep.* of *John* 1. 5, 6, 7. *Rev.* 21. 23. becauſe it gives a Man a Sight of his Sin, 'tis alſo called the quickening Spirit; for ſo he is called; and the Lord from Heaven, as 1 *Cor.* 15. 45, 47. who is call'd, and calls himſelf the Light of the World, *John* 8. 12. and why is he called the Spirit? Becauſe he gives Man Spiritual Life. And *John* 16. 8. Chriſt promiſed to ſend his Spirit to convince the World of their Sins; Wherefore that which convinces you and all People of their Sins, is the Spirit of Chriſt: This is highly prized, *Rom.* 8. as you may read in that great and ſweet Chapter, for the

Children of God are led by it. This reveals the Things of God that appertain to Man's Salvation and Happineſs, as 1 *Cor.* 2. 10, 11, 12. It is the great End and Benefit and Bleſſing of the Coming of Chriſt, *viz.* The ſhining forth of this Light and pouring forth of this Spirit: Yea, Chriſt is not Received by them, that reſiſt his Light and Spirit in their Hearts; nor can they have the Benefit of his Birth, Life, Death, Reſurrection, Interceſſion, *&c.* who Rebel againſt the Light. God ſent his Son to bleſs us, in turning of us from the Evil of our Ways: Therefore have a care of Evil, for that turns you

you away from God; and wherein you have done Evil, do ſo no more: But be ye turned, my dear Children, from that Evil, in Thought as well as in Word or Deed, or that will turn you from God, your Creator, and Chriſt whom he has given you for your Redeemer; who redeems and ſaves his People from their Sins. *Tit.* 2. 14. not in their Sins, read *Acts* 2. and *Heb.* 8. and the Chriſtian Diſpenſation will appear to be that of the Spirit, which Sin quencheth, hardens the Heart againſt, and bolts the Door upon. This Holy Divine Principle is called *Grace* too, 1 *Tim.* 2. 11, 12, there you will ſee

the Nature and Office of it, and it's bleſſed Effects upon thoſe that were taught of it in the Primitive Days. And why Grace? Becauſe it is God's Love and not our Deſert, his Good-will, his Kindneſs. *He ſo loved the World that he gave his only begotten Son into the World, that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life*, John 3. 16, and it is this Holy Son, that in *John* 1. 14, 16, is declared to be full of Grace and Truth, and that of his Grace we *receive Grace for Grace*, that is, we receive of him, the Fulneſs, what Meaſure of Grace we need. And the Lord told *Paul* in his great Trials,

Trials, when ready to ſtagger about the Sufficiency of the Grace, he had receiv'd, to deliver him, *my Grace is ſufficient for thee*, 2 Cor. 12. 9. O Children, love the Grace, hearken to this Grace, it will teach you, it will ſanctifie you, it will lead you to the Reſt and Kingdom of God; as it taught the Saints of old, firſt, what to deny, viz. *To deny Ungodlineſs and worldly Luſts*; and then what to do, viz. *to live Soberly, Righteouſly and Godly in this preſent World*, Tit. 2. 11, 12. And he that is full of Grace, is full of Light, and he that is full of Light is the quickening Spirit, that gives a Manifeſtation of his Spirit

to every one to profit with, 1 *Cor.* 12. 7. And he that is the quickening Spirit is the Truth. I am the Way, the Truth and the Life, ſaid he, to his poor Followers, *John* 14. 6. And if the Truth make you free; ſaid he, to the *Jews*, then are you free indeed, *John* 8. 32, 36. And this Truth ſheds abroad it ſelf in Man and begets Truth in the inward Parts, and makes falſe, rebellious hypocritical Man, a true Man to God again. Truth in the inward Parts is of great Price with the Lord. And why called TRUTH? Becauſe it tells Man the Truth of his Spiritual State; it ſhews him his State, deals plainly

plainly with him, and ſets his Sins in order before him. So that, my dear Children, the *Light*, *Spirit*, *Grace*, and *Truth* are not divers Principles, but divers Words or Denominations given to One Eternal Power and Heavenly Principle in you, tho' not of you, but of God, according to the Manifeſtation or Operation thereof in the Servants of God of old Time: Light, to diſcover and give diſcerning: Spirit, to quicken and enliven: Grace, to wit, the Love of God: Truth, becauſe it tells Man the Truth of his Condition, and redeems him from the Errors of his Ways; that as Darkneſs, Death, Sin, and Error are the

the ſame, ſo *Light*, *Spirit*, *Grace and Truth*, are the ſame.

§. 4. This is that which is come by Chriſt, and a Meaſure of this Light, Spirit, Grace, and Truth, is given to every Man and Woman to ſee their Way to go by. This is that, which diſtinguiſhes Friends from all other Societies, as they are found walking in the ſame, which leads out of vain Honours, Complements, Luſts and Pleaſures of the World.

O my dear Children, this is the Pearl of Price, part with all for it, but never part with it for all the World.

This

This is the Goſpel Leaven, to leaven you, that is, ſanctifie and ſeaſon you in Body, Soul, and Spirit, to God, your Heavenly Father's Uſe and Service, and your own laſting Comfort. Yea, this is the Divine and Incorruptible Seed of the Kingdom; of which all truly regenerated Men and Women, Chriſtians of Chriſt's making, are born. Receive it into your Hearts, give it room there, let it take deep root in you, and you will be fruitful unto God in every good *Word* and *Work*. As you take Heed to it and the Holy Enlightenings and Motions of it, you will have a perfect Diſcerning of the Spirit

rit of this world in all it's Appearances in your ſelves and others; the Motions, Temptations and workings of it, as to Pride, Vanity, Covetouſneſs, Revenge, Uncleanneſs, Hypocriſy and every evil way; you will ſee the world in all it's Shapes and Features, and you will be able to Judge the *World* by it, and the Spirit of the *World* in all it's Appearances: You will ſee, as I have done, that there is much to deny, much to ſuffer, and much to do: And you will ſee that there is no Power or Virtue, but in the Light, Spirit, Grace and Truth of Chriſt, to carry you thro' the world to God's Glory and your Everlaſting

laſting Peace. Yea, you will ſee what Religion is from Above, and what is from below; what is of God's working, and of Man's making and forcing; alſo what Miniſtry is of his Spirit and giving, and what of Man's Studying, Framing, and Impoſing. You will, I ſay, diſcern the Riſe, Nature, Tokens and Fruits of the True from the Falſe Miniſtry, and what Worſhip is Spiritual, and what Carnal; and what Honour is of God, and what that Honour is, which is from below, of Men, yea, fallen Men, that the *Jews* and the *World* ſo generally love, and which, is ſpoken againſt in *John* 5.44.

you

you will ſee the vain and evil Communication, that *corrupts good Manners*; the Snares of much Company and Buſineſs, and eſpecially the Danger of the Friendſhip of this preſent evil World. And you will alſo ſee, that the Teſtimony, the Eternal God hath brought our poor Friends unto, as to *Religion*, *Worſhip*, *Truth-ſpeaking*, *Miniſtry*, *Plainneſs*, *Simplicity*, and *Moderation in Apparel*, *Furniture*, *Food*, *Salutation*, as you may read in their Writings, from the very Beginning, is a True and Heavenly Teſtimony of his Mind, Will, Work and Diſpenſation in this laſt Age of the World to Mankind, being the

the Revival of true Primitive Chriſtianity: Where your moſt tender Father prays that you may be kept, and charges you to watch that you may be preſerved in the Faith and Practice of that Bleſſed Teſtimony; and count it no ſmall Mercy from God, nor Honour to you, that you come of Parents that counted nothing too dear or near to part with, nor too great to do or ſuffer, that they might approve themſelves to God, and teſtifie their Love to his moſt precious *Truth* in the inward Parts, in their Generation. And I do alſo charge you, my dear Children, to retain in your Remembrance thoſe

thoſe worthy Ancients in the Work of Chriſt, which remained alive to your Day and Memory, and yet remain to your Knowledge; more eſpecially that Man of God and Prince in *Iſrael, the firſt born and begotten of our Day and Age of Truth, and the firſt and the great Early Inſtrument of God* amongſt us, *George Fox.* and what you have heard, ſeen and obſerved, of thoſe Heavenly Worthies, their *Holy Wiſdom, Zeal, Love, Labours and Sufferings*, and particular Tenderneſs to you, Treaſure up for your Children after you, and tell them what you have heard, ſeen and known, of the Servants and Work of God, and Progreſs

greſs thereof, as an Holy, Exemplary, and Edifying Tradition unto them. And be ſure, that you forſake not the aſſembling your ſelves with God's People, as the Manner of ſome was, *Heb.* 10. 25, and is at this Day, eſpecially among young People, the Children of ſome Friends, whom the Love of this preſent evil World hath hurt and cooled in their Love to God and his Truth: But do you keep cloſe to Meetings both of Worſhip and Buſineſs of the Church, when of an Age and Capacity proper for it; and that not out of Novelty, Formality, or to be ſeen of Men, but in pure Fear, Love and Conſcience

to

to God your Creator, as the Publick, Juſt and avowed Teſtimony of your Duty and Homage to him. In which be Exemplary both by timely Coming, and a reverent and ſerious Deportment during the Aſſembly; in which be not weary or think the Time long till it be over, as ſome did of the *Sabbaths* of old Time; but let your Eye be to him you come to wait upon and ſerve, and do what you do as to him, annd he will be your Refreſhment and Reward; for you ſhall return with the Seals and Pledges of his Love, Mercy and Bleſſings.

§. 5. Above

§. 5. Above all Things, my dear Children, as to your Communion and Fellowſhip with Friends, be careful to keep the Unity of the Faith in the Bond of Peace. Have a Care of Reflectors, Detractors, Backbiters, that undervalue and undermine Brethren behind their Backs, or ſlight the good and wholeſome Order of Truth, for the preſerving Things quiet, ſweet and honourable in the Church. Have a Care of Novelties, and airy changeable People, the Conceited, Cenſorious and Pufft up; who at laſt have always ſhewn themſelves to be the Clouds without Rain, and Wells without Water, that will rather

rather diſturb and break the Peace and Fellowſhip of the Church, where they dwell, than not have their Wills and Ways take Place. I charge you in the Fear of the Living God, that you carefully beware of all ſuch: mark them as the Apoſtle ſays, *Rom.* 16. 17, and have no Fellowſhip with them; but to adviſe, exhort, intreat, and finally reprove them, *Eph.* 5. 11. For God is and will be with his People in this Holy Diſpenſation we are now under, and which is now amongſt us, unto the End of Days: It ſhall grow and increaſe in Gifts, Graces, Power and Luſtre, for it is the laſt and unchangeable One:

And

And bleſſed are your Eyes, if they ſee it, and your Ears if they hear it, and your Hearts if they underſtand it; which I pray that you may to God's Glory and your Eternal Comfort.

§. 6. Having thus expreſſed my ſelf to you, my dear Children, as to the Things of God, his Truth and Kingdom, I refer you to his Light, Grace, Spirit and Truth within you, and the Holy Scriptures of Truth without you, which from my Youth I loved to read, and were ever bleſſed to me; and which I charge you to read daily; the *Old Teſtament* for Hiſtory chiefly, the *Pſalms* for Meditation

tation and Devotion, the *Prophets* for Comfort and Hope, but eſpecially the *New Teſtament* for Doctrine, Faith and Worſhip: For they were given forth by Holy Men of God in divers Ages, as they were moved of the Holy Spirit; and are the declared and revealed Mind and Will of the Holy God to Mankind under divers Diſpenſations, and they are certainly able to make the Man of God perfect, through Faith unto Salvation; being ſuch a true and clear Teſtimony to the Salvation that is of God, through Chriſt the ſecond *Adam*, the Light of the World, the quickning Spirit, who is full of Grace and Truth,

Truth, whoſe *Light*, *Grace*, *Spirit* and *Truth* bear witneſs to them in every ſenſible Soul, as they frequently, plainly and ſolemnly bear Teſtimony to the *Light*, *Spirit*, *Grace*, and *Truth*, both in himſelf and to his People, to their Sanctification, Juſtification, Redemption and Conſolation, and in all Men to their Viſitation, Reproof and Conviction in their evil Ways. I ſay having thus expreſſed my ſelf in general, I refer you, my dear Children, to the *Light* and *Spirit* of Jeſus, that is within you, and to the Scriptures of Truth without you, and ſuch other Teſtimonies to the one ſame Eternal Truths have

been born in our Day; and ſhall now deſcend to Particulars, that you may more directly apply what I have ſaid in General, both as to your Religious and Civil Direction in your Pilgrimage upon Earth.

CHAP. II.

§. 1. I will begin here alſo, with the Beginning of Time, the Morning, ſo ſoon as you wake, retire your Mind into a pure Silence, from all Thoughts and Ideas of Worldly Things, and in that Frame, wait upon God, to feel his *good Preſence*, to lift up your Hearts

Hearts to him, and commit your whole ſelf, into his bleſſed Care and Protection. Then riſe, if well, immediately; being dreſt, read a Chapter or more in the Scriptures, and afterwards diſpoſe your ſelves for the Buſineſs of the Day; ever remembring that God is preſent, the Overſeer of all your Thoughts, Words, and Actions; and demean your ſelves, my dear Children, accordingly; and do not you dare to do that in his holy all-ſeeing Preſence, which you would be aſhamed, a Man, yea a Child, ſhould ſee you do. And as you have Intervals, from your lawful Occaſions, delight to ſtep Home,

within your ſelves, I mean, and commune with your own Hearts, and be ſtill; and (as *Nebuchadnezzar* ſaid on another Occaſion) *One like the Son of God, you ſhall find and enjoy with you and in you; a Treaſure the World knows not of, but is the Aim, End and Diadem of the Children of God.* This will bear you up againſt all Temptations, and carry you ſweetly and evenly through your Day's Buſineſs, ſupporting you under Diſappointments, and moderating your Satisfaction in Succeſs and Proſperity. The Evening come, read again the holy Scripture, and have your Times of Retirement, before you cloſe your Eyes, as

as in the Morning; that ſo the Lord may be the *Alpha* and *Omega* of every Day of your Lives. And if God bleſs you with Families, remember *good Joſhua*'s Reſolution, *Joſh.* 24. 15. *But as for me and my Houſe, we will ſerve the Lord.*

§. 2. Fear God, ſhew it in Deſire, Refraining and Doing: keep the inward Watch, keep a clear Soul and a light Heart. Mind an inward Senſe, upon doing any Thing; when you read the Scripture, remark the notableſt Places, as your Spirits are moſt toucht and affected, in a common-place Book, with that Senſe or O-

pening which you receive; for they come not by Study, or in the Will of Man, no more than the Scripture did; and they may be loſt by Careleſsneſs, and over-growing Thoughts and Buſineſſes of this Life; ſo in peruſing any other *Good* or profitable *Book*; yet rather meditate than read much. For the Spirit of a Man knows the Things of a Man, and with that Spirit, by Obſervation of the Tempers and Actions of Men you ſee in the World, and looking into your own Spirit, and meditating thereupon, you will have a deep and ſtrong Judgment of Men and Things. For from what may be, what ſhould be, and what is moſt probable

probable or likely to be, you can hardly miſs in your Judgment of humane Affairs; and you have a better Spirit than your own, in Reſerve for a Time of Need, to paſs the final Judgment in important Matters.

§. 3. In Converſation, mark well what others ſay or do, and hide your own Mind, at leaſt till laſt; and then open it as ſparingly as the Matter will let you. A juſt Obſervance and Reflection upon Men, and Things, give Wiſdom, thoſe are the great *Books* of *Learning*, ſeldom read. The laborious Bee, draws Honey from every Flower. Be always on your Watch,

but chiefly in Company, then be ſure to have your *Wits* about you, and your Armour on; ſpeak laſt and little, but to the Point. Interrupt none, anticipate none, read *Prov.* 10. 8. 13. *Be quick to hear, ſlow to ſpeak*, Prov. 17. 27. *It gives Time to underſtand, and ripens an Anſwer.* Affect not *Words*, but *Matter*, and chiefly to be pertinent and plain: Trueſt Eloquence is plaineſt, and brief Speaking, I mean, Brevity and Clearneſs, to make your ſelves eaſily underſtood by every Body, and in as few *Words* as the Matter will admit of, is the beſt.

§. 4. Prefer the Aged, the Virtuous and the Knowing; and

and chuſe thoſe that excell for your Company and Friendſhip, but deſpiſe not others.

§. 5. Return no Anſwer to Anger, unleſs with much Meekneſs, which often turns it away: but rarely make Replies, leſs Rejoinders; for that adds Fuel to the Fire. It is a wrong Time to vindicate your ſelves, the true Ear being then never open to hear it. Men are not themſelves, and know not well what Spirits they are of: Silence to Paſſion, Prejudice and Mockery, is the beſt Anſwer, and often conquers what Reſiſtance inflames.

§. 6. Learn and teach your Children fair *Writing*, and the moſt uſeful Parts of the Mathematicks, and ſome Buſineſs when Young, what-ever elſe they are taught.

§. 7. Caſt up your Income and live on half, if you can one Third, reſerving the reſt for Caſualties, Charities, Portions.

§. 8. Be plain in Clothes, Furniture and Food, but clean, and then the Courſer the better, the reſt is Folly and a Snare. Therefore next to Sin, avoid Daintineſs and Choiceneſs about your Perſon and Houſes. For if it be not Evil in it ſelf, it is a Temptation

tation to it: and may be accounted a Neſt for Sin to brood in.

§. 9. Avoid Differences; what are not avoidable refer, and keep awards ſtrictly, and without Grudgings, read *Prov.* 18. 17, 18. C. 25. 8. *Mat.* 5. 38, to 41. 1 *Cor.* 1. 10. to 13. It is good Counſel.

§. 10. Be ſure draw your Affairs into as narrow a Compaſs, as you can, and in Method and Proportion, Time and other Requiſits proper for them.

§ 11. Have very few Acquaintance, and fewer Intimates, but of the beſt in their Kind.

§. 12.

§. 12. Keep your own Secrets, and do not covet others, but if truſted, never reveal them, unleſs miſchievous to ſome Body; nor then, before *Warning* to the Party, to deſiſt and repent, *Prov.* 11. 13. C. 2. 23. C. 25. 9, 10.

§. 13. Truſt no man with the main Chance, and avoid to be truſted.

§. 14. Make few Reſolutions, but keep them ſtrictly.

§. 15. Prefer Elders and Strangers on all Occaſions, be rather laſt than firſt in Conveniency and Reſpect; but firſt in all Virtues.

§. 16.

§. 16. Have a care of truſting to after Games, for then there is but one Throw for all; and precipices are ill Places to build upon. *Wiſdom* gains Time, is before Hand and teaches to chuſe ſeaſonably and pertinently; therefore ever ſtrike while the Iron is hot. But if you loſe an Opportunity, it differs, in this, from a Relapſe: leſs Caution and more Reſolution and Induſtry muſt recover it.

§. 17. Above all, remember your Creator: remember your ſelves and your Families, when you have them, in the Youthful Time, and fore-Part of your Life; for good Methods and Habits obtain'd

obtain'd then, will make you eaſie and happy the reſt of your Days. Every Eſtate has it's Snare: Youth and Middle-age, *Pleaſure* and *Ambition*; Old Age, *Avarice*; Remember, I tell you, that Man is a Slave where either prevails. Beware of the pernicious Luſts of the Eye, and the Fleſh, and the Pride of Life, 1 *John* 2. 15. 16, 17. which are not of the Father, but of the World. Get higher and nobler Objects, for your immortal Part, O my dear Children, and be not tyed to Things without you; for then you can never have the true and free Enjoyment of your ſelves, to better Things; no more than a Slave in *Algiers*, has

has of his Houſe or Family in *London*. Be free, live at Home, in your ſelves I mean, where lye greater Treaſures hid, than in the *Indies*. The Pomp, Honour, and Luxury of the World, are Cheats, and the unthinking and inconſiderate are taken by them. But the retired Man, is upon higher Ground, he ſees and is aware of the Trick, contemns the Folly, and bemoans the Deluded. This very Conſideration, doubtleſs, produc'd thoſe two Paſſions, in the two greateſt *Gentiles* of their Time, *Democritus* and *Heraclitus*, the one laughing, the other weeping, for the Madneſs of the World, to ſee ſo excellent and reaſonable a Creature,

ture, as Man, ſo meanly trifling and ſlaviſhly employed.

§. 18. Chuſe God's Trades before Men's, *Adam* was a *Gardiner*, *Cain* a *Plowman*, and *Abel a Graſier* or *Shepherd*: Theſe began with the World, and have leaſt of Snare, and moſt of Uſe. When *Cain* became *Murderer*, as a witty Man ſaid, he turned a Builder of *Cities*, and quitted his *Husbandry*: *Mechanicks*, as *Handicrafts*, are alſo commendable, but they are but a ſecond Brood, and younger Brothers. *If Grace employ you not, let Nature and uſeful Arts*, but avoid Curioſity here alſo, for it devours much Time to no Profit. I have ſeen a Cieling of

of a Room, that coſt half as much as the Houſe; a Folly and Sin too.

§. 19. Have but few Books, but let them be well choſen and well read, whether of Religious or Civil Subjects. Shun fantaſtick Opinions: Meaſure both Religion and Learning by Practice; reduce all to that, for that brings a real Benefit to you, the reſt is a Thief and a Snare. And indeed reading many Books is but a taking off the Mind too much from Meditation. Reading your ſelves and Nature, in the Dealings and Conduct of Men, is the trueſt human Wiſdom. The Spirit of a Man knows the Things of

of Man, and more true Knowledge comes by Meditation and juſt Reflection than by Reading; for much Reading is an Oppreſſion of the Mind, and extinguiſhes the natural Candle; which is the Reaſon of ſo many ſenſeleſs Scholars in the World.

§. 20. Do not that which you blame in another. Do not that to another, which you would not another ſhould do to you. But above all, Do not that in God's Sight, you would not Man ſhould ſee you do.

§. 21. And that you may order all Things profitably, divide your Day, ſuch a Share of

of Time for your Retirement, and Worſhip of God: Such a Proportion for your Buſineſs; in which remember to ply that firſt which is firſt to be done; ſo much Time for your ſelves, be it for Study, Walking, Viſit, &c. In this be firſt, and let your Friends know it, and you will cut off many Impertinencies and Interruptions, and ſave a Treaſure of Time to your ſelves, which People moſt unaccountably laviſh away. And to be more exact, (for much lies in this) keep a ſhort Journal of your Time, tho' a Day require but a Line; many Advantages flow from it.

§. 22.

§. 22. Keep close to the Meetings of God's People, wait diligently at them, to feel the Heavenly Life in your Hearts. Look for that more than Words in Ministry, and you will profit most. Above all look to the Lord, but despise not Instruments, Man or Woman, Young or Old, Rich or Poor, Learned or Unlearned.

§. 23. Avoid Discontented Persons, unless to Inform or Reprove them.

Abhor Detraction, the Sin of Fallen Angels, and the worst of Fallen Men.

§. 24.

§. 24. Excuſe Faults in others, own them in your ſelves, and forgive them againſt your ſelves, as you would have your Heavenly Father and Judge forgive you. Read *Prov.* 17. 9. and *Mat.* 6. 14, 15. Chriſt returns and dwells upon that Paſſage of his Prayer, above all the Reſt, Forgiveneſs, the hardeſt Leſſon to Man, that of all other Creatures moſt needs it.

§. 25. Be natural; Love one another; and remember, that to be void of natural Affection, is a Mark of Apoſtacy ſet by the Apoſtle, 2 *Tim.* 3. 3. Let not Time, I charge you, wear out Nature; It may

may Kindred according to Cuſtom, but it is an ill one, therefore follow it not. It is a great Fault in Families at this Day: Have a Care of it, and ſhun that unnatural Careleſneſs. Live as near as you can, Viſit often, correſpond oftner, and communicate with kind Hearts to one another, in Proportion to what the Lord gives you; and don't be cloſe, nor hoard up from one another as if you had no Right or Claim in one another, and did not deſcend of one moſt tender Father and Mother.

§. 26. What I write is to yours, as well as you, if God gives you Children. And in Caſe

Caſe a Prodigal ſhould ever appear among them, make not his Folly an Excuſe to be ſtrange or cloſe, and ſo to expoſe ſuch an one to more Evil; But ſhew Bowels, as † *John* did to the Young Man that fell into ill Company whom with Love he reclaimed, after his Example that ſends his Sun and Rain upon all.

§. 27. Love Silence, even in the Mind; for Thoughts are to that, as Words to the Body, troubleſome; much Speaking, as much Thinking, ſpends, & in many Thoughts, as well as Words, there is Sin. True Silence is the reſt of the Mind, and is to the Spirit, what

what Sleep is to the Body, Nouriſhment and Refreſhment. It is a great Virtue; it covers Folly, keeps Secrets, avoids Diſputes, and prevents Sin. *See* Job. 13. 5. Prov. 10. 19. c. 12. 13. c. 13. 3. c. 18. 6, 7. c. 17. 28.

§. 28. The Wiſdom of Nations lies in their Proverbs, which are brief and pithy; collect and learn them, they are notable Meaſures and Directions for human Life; You have Much in Little; they ſave Time and Speaking; and, upon Occaſion, may be the fulleſt and ſafeſt Anſwers.

§. 29. Never meddle with other Folks Buſineſs, and leſs with

with the Publick, unleſs called to the one by the Parties concerned, (In which move Cautiouſly and Uprightly) and requir'd to the other by the Lord in a Teſtimony for his Name and Truth; Remembring that old, but moſt true and excellent Proverb, *Bene qui latuit, bene vixit*, He lives happily that lives hiddenly or privately, for he lives quietly. It is a Treaſure to them that have it: Study it, get, keep it; too many miſs it that might have it: The World knows not the Value of it. It doubles Man's Life, by giving him twice the Time to himſelf, that a large Acquaintance or much Buſineſs will allow him.

§. 30. Have a Care of Reſentment or taking Things amiſs, a natural, ready and moſt dangerous Paſſion; but be apter to remit than reſent, it is more Chriſtian and Wiſe. For as Softneſs often conquers, where rough Oppoſition fortifies, ſo Reſentment, ſeldom knowing any Bounds, makes many Times greater Faults than it finds; for ſome People have out-reſented their Wrong ſo far, that they made themſelves faultier by it, by which they cancel the Debt through a boundleſs Paſſion, overthrow their Intereſt and Advantage, and become Debtor to the Offender.

§. 31.

§. 31. Rejoyce not at the Calamity of any, though they be your Enemies, *Prov.* 17. 5. c. 24. 17.

§. 32. Envy none; it is God that maketh Rich and Poor, Great and Small, High and low. *Pſal.* 37. 1. *Prov.* 3. 31. c. 23. 17. c. 24. 1. 1 *Chron.* 22. 11, 12. *Pſal.* 107. 40. 41.

§. 33. Be Intreatable. Never revile or give ill Names: It is unmannerly as well as unchriſtian. Remember *Matt.* 5. 22. who it was ſaid, He that *calls his Brother* Fool, *is in Danger of Hell Fire.*

§. 34. Be not Moroſe or Conceited; One is Rude, the other Troubleſome aud Nauſeous.

§. 35. Avoid Queſtions and Strife; it ſhews a buſy and contentious Diſpoſition.

§. 36. Add no Credit to a Report upon Conjecture, nor report to the Hurt of any. *See* Exod. 23. 1. *Pſal.* 15. 3.

§. 37. Beware of Jealouſy, except it be Godly, for it devours Love and Friendſhip; it breaks Fellowſhip, and deſtroys the Peace of the Mind. It is a Groundleſs and Evil Surmiſe.

§. 38. Be not too Credulous; Read *Prov.* 14. 15. Caution is a *Medium*, I recommend it.

§. 39. Speak not of Religion, neither uſe the Name of God, in a familiar Manner.

§. 40. Meddle not with Government; never ſpeak of it; let others ſay or do as they pleaſe. But read ſuch Books of Law as relate to the Office of a Juſtice, a Coroner, Sheriff and Conſtable; alſo the Doctor and Student; Some Book of Clerkſhip, and a Treatiſe of Wills, to enable you about your own Private Buſineſs only, or a Poor

Neighbour's. For it is a Charge I leave with you and yours, meddle not with the Publick, neither Buſineſs nor Money; but underſtand how to avoid it, and defend your ſelves, upon Occaſion, againſt it. For much Knowledge brings Sorrow, and much Doings more. Therefore know God, know your ſelves; Love Home, know your own Buſineſs and mind it, and you have more Time and Peace than your Neighbours.

§. 41. If you incline to Marry, then marry your Inclination rather than what is Rich. But Love for Virtue, Temper, Education, and Perſon, before Wealth or Quality,

ty, and be ſure you are belov'd again. In all which be not haſty, but ſerious; lay it before the Lord, proceed in his Fear, and be you well adviſed. And when Married, according to the Way of God's People, uſed amongſt Friends, out of whom only chuſe, ſtrictly keep Covenant; Avoid Occaſion of Miſunderſtanding, allow for Weakneſſes, and Variety of Conſtitution and Diſpoſition, and take Care of ſhewing the leaſt Diſguſt or Miſ-underſtanding to others, eſpecially your Children. Never lye down with any Diſpleaſure in your Minds, but avoid Occaſion of Diſpute and Offence; Overlook and cover

Failings. Seek the Lord for one another; wait upon him together, Morning and Evening, in his Holy Fear, which will renew and confirm your Love and Covenant: Give Way to nothing that would in the leaſt violate it: Uſe all Means of true Endearment, that you may recommend and pleaſe one another; remembring your Relation and Union in the Figure of Chriſt's to his Church; therefore let the Authority of Love only bear ſway your whole Life.

§. 42. If God give you Children, Love them with Wiſdom, Correct them with Affection: Never ſtrike in Paſſion,

Paſſion, and ſuit the Correction to their Age as well as Fault. Convince them of their Error before you chaſtiſe them, and try them, if they ſhew Remorſe before Severity, never uſe that but in caſe of Obſtinacy or Impenitency. Puniſh them more by their Underſtandings than the Rod, and ſhew them the Folly, Shame, and Undutifulneſs of their Faults, rather with a grieved than an angry Countenance, and you will ſooner affect their Natures, and with a nobler Senſe, than a ſervile and rude Chaſtiſement can produce. I know the Methods of ſome are ſevere Corrections for Faults, and artificial Praiſes when

they do well, and ſometimes Rewards: But this Courſe awakens Paſſions worſe than their Faults; for one begets baſe Fear, if not Hatred; the other Pride and vain Glory, both which ſhould be avoided in a religious Education of Youth; for they equally vary from it and deprave Nature. There ſhould be the greateſt Care imaginable, what Impreſſions are given to Children. That Method which earlieſt awakens their Underſtandings to Love, Duty, Sobriety, Juſt and Honourable Things, is to be preferred. Education is the Stamp Parents give their Children; they paſs for that they breed them, or leſs value perhaps, all

all their Days. The World is in nothing more wanting and reprovable, both in Precept and Example; they do with their Children as with their Souls, put them out at Livery for ſo much a Year. They will truſt their Eſtates or Shops with none but themſelves, but for their Souls and Poſterity they have leſs Solicitude. But do you breed your Children your ſelves, I mean as to their Morals, and be their Biſhops and Teachers in the Principles of Converſation: as they are inſtructed ſo they are likely to be qualified, and your Poſterity by their Precepts and Examples which they receive from yours. And were Mankind herein more

cautious,

cautious, they would better diſcharge their Duty to God and Poſterity; and their Children would owe them more for their Education than for their Inheritances. Be not unequal in your Love to your Children, at leaſt in the Appearances of it: It is both unjuſt and indiſcreet: It leſſens Love to Parents, and provokes Envy amongſt Children. Let them wear the ſame Clothes, eat of the ſame Diſh, have the ſame Allowance as to Time and Expence. Breed them to ſome Employment, and give all Equal but the Eldeſt: and to the Eldeſt a double Portion is very well. Teach them alſo Frugality, and they will not want Subſtance

ſtance for their Poſterity. A little Beginning with Induſtry and Thrift will make an Eſtate; but there is great Difference between Saving and Sordid. Be not ſcanty any more than ſuperfluous; but rather make bold with your ſelves, than be ſtraight to others; therefore let your Charity temper your Frugality and theirs,

What I have writ to you, I have writ to your Children, and theirs.

§. 43. Servants you will have, but remember the fewer the better, and thoſe rather Aged than Young; you muſt make them ſuch, or diſpoſe of them often. Change is not good,

good, therefore chuſe well, and the rather becauſe of your Children; for Children, thinking they can take more Liberty with Servants than with their Parents, often chuſe the Servants Company, and if they are idle, wanton, ill Examples, Children are in great danger of being perverted. Let them therefore be Friends, and ſuch as are well recommended: let them know their Buſineſs as well as their Wages; and as they do the one, pay them honeſtly the other. Tho' Servants, yet remember they are Brethren in Chriſt, and that you alſo are but Stewards and muſt account to God. *Wherefore* let your Moderation appear unto

unto them, and that will provoke them to Diligence for Love rather than Fear, which is the trueſt and beſt Motive to Service. In ſhort, as you find them, ſo keep, uſe and reward them, or diſmiſs them.

§. 44. Diſtruſt is of the Nature of Jealouſie, and muſt be warily entertain'd upon good Grounds, or it is injurious to others, and inſtead of ſafe, troubleſome to you. If you truſt little, you will have but little Cauſe to diſtruſt. Yet I have often been whiſper'd in my ſelf of Perſons and Things at firſt Sight and Motion, that hardly ever failed to be true; though by neglecting the Senſe, or ſuffering my

ſelf to be argued or importuned from it, I have more than once failed of my Expectation. Have therefore a moſt tender and nice Regard to thoſe firſt ſudden and unpremeditated Senſations.

§. 45. For your Conduct in your Buſineſs, and in the whole Courſe of your Life, tho' what I have ſaid to you, & recommended you to, might be ſufficient; yet I will be more particular as to thoſe good and gracious Qualifications, I pray God Almighty to ſeaſon and accompliſh you with, to his Glory and your Temporal and Eternal Felicity.

CHAP.

CHAP. III.

1. BE Humble. It becomes a Creature, a depending and borrowed Being, that lives not of it ſelf, but breaths in another's Air, with another's Breath, and is accountable for every Moment of Time, and can call nothing it's own, but is abſolutely a Tenant at Will of the great Lord of Heaven and Earth. And of this excellent Quality you cannot be wanting, if you dwell in the Holy Fear of the Omnipreſent and All-ſeeing God; For that will ſhew you your Vileneſs and his Excellency, your Meanneſs and his Majeſty, and withal, the Senſe of

of his Love to ſuch poor Worms, in the Teſtimonies he gives of his daily Care, Mercy and Goodneſs; that you cannot but be abaſed, laid low and Humble. I ſay, the Fear and Love of God begets Humility, and Humility fits you for God and Men. You cannot ſtep well amiſs if this Virtue dwell but richly in you; for then God will teach you. The Humble he teacheth his Ways, and they are all pleaſant and peaceable to his Children: Yea, he *giveth Grace to the Humble, but reſiſteth the Proud*, Jam. 4. 6. 1 *Pet*, 5. 5. *He regardeth the Proud afar off.* Pſal. 138. 6. They ſhall not come near him, nor will he near them in the Day of their Diſtreſs,

Diſtreſs, Read *Prov.* 11. 2, c. 15. 33. c. 16. 18. 19. Humility ſeeks not the laſt Word, nor firſt Place; She offends none, but prefers others, and thinks lowly of her ſelf; is not rough or ſelf-conceited, high, loud, or domineering; Bleſſed are they that enjoy her. Learn of me, ſaid Chriſt, for I am meek and lowly in Heart. He waſht his Diſciples Feet, *John* 13. indeed himſelf was the greateſt Pattern of it. Humility goes before Honour, *Prov.* 18. 12. There is nothing ſhines more clearly through Chriſtianity, than Humility; of this the Holy Author of it is the greateſt Inſtance. He was humble in his Incarnation; for he that

that thought it no Robbery to be equal with God, humbled himſelf to become a Man; and many Ways made himſelf of no Reputation. As firſt in his Birth or Deſcent, it was not of the Princes of *Judah* but a Virgin, of low Degree, the eſpouſed of a Carpenter; and ſo ſhe acknowledges in her heavenly Anthem, or Ejaculation, *Luke* 1. 47, 48, 52. ſpeaking of the great Honour God had done her: *And my Spirit hath rejoyced in God my Saviour, for he hath regarded the low Eſtate of his Hand-maiden; he has put down the mighty from their Seats, and exalted them of low Degree.* Secondly, he was humble in his Life: He kept no

no Court but in Deſerts and Mountains and in Solitary Places; neither was he ſerv'd in State, his Attendants being of the Mechanick Size. By the Miracles he wrought we may underſtand the Food he eat, *viz.* Barley-Bread and Fiſh; and it is not to be thought there was any Curioſity in dreſſing them. And we have Reaſon to believe his Apparel was as moderate as his Table. Thirdly, he was humble in his Sufferings and Death: He took all Affronts patiently, and in our Nature triumphed over Revenge: He was deſpiſed, ſpit upon, buffeted, whipt, and finally crucified between Thieves, as the greateſt Malefactor; yet

yet he never reviled them, but anſwered all in Silence and Submiſſion, pitying, loving and dying for thoſe by whom he was ignominiouſly put to Death. O Mirrour of Humility! Let your Eyes be continually upon it, that you may ſee your ſelves by it. Indeed his whole Life was one continued great Act of Self-denial: And becauſe he needed it not for himſelf, he muſt needs do it for us; thereby leaving us an Example that we ſhould follow his Steps, 1 *Pet.* 2. 21. And as he was we ſhould be in this World according to the beloved Diſciple, 1 *John* 2. 6. So what he did for us was not to excuſe but excite our

Humility.

Humility. For as he is like God, we muſt be like him, and that the froward, the contentious, the revengeful, the ſtriker, the Dueller, &c. cannot be ſaid to be of that Number, is very evident: And the more to illuſtrate this Virtue, I would have you conſider the Folly and Danger of *Pride*, it's oppoſite: For this it was that threw the Angels out of Heaven, Man out of Paradiſe, deſtroyed Cities and Nations, was one of the Sins of *Sodom*, *Ezek.* 16. 49. the Deſtruction of *Aſſyria* and *Iſrael*, *Iſa.* 3. 16. and the Reaſon given by God for his great Vengeance upon *Moab* and *Ammon*, *Zeph.* 2. 9, 10. Beſides, Pride is the vaineſt Paſſion

Paſſion that can rule in Man, becauſe he has nothing of his own to be proud of, and to be proud of another's ſhews want of Wit and Honeſty too. He did not only not make himſelf, but is born the nakedeſt and moſt helpleſs of almoſt all Creatures. Nor can he add to his Days or Stature, or ſo much as make one Hair of his Head white or black. He is ſo abſolutely in the Power of another, that as I have often ſaid, he is at beſt but a Tenant at Will of the great Lord of all, holding Life, Health, Subſtance, and every Thing at his Sovereign Diſpoſal; and the more Man enjoys the leſs Reaſon he has to be Proud, becauſe he is the more

more indebted and engaged to Thankfulneſs and Humility.

Wherefore avoid Pride as you would avoid the Devil; remembring you muſt die, and conſequently thoſe things muſt die with you, that could be any Temptation to Pride; and that there is a Judgment follows, at which you muſt give an Account both for what you have enjoy'd and done.

§. 2. From Humility ſprings Meekneſs. Of all the rare Qualities, of Wiſdom, Learning, Valour, &c. with which *Moſes* was endued, he was denominated by his Meekneſs: This gave the reſt a Luſtre they muſt otherwiſe

have wanted. The difference is not great between theſe excellent Graces; yet the Scripture obſerves ſome. God will teach the Humble his Way, and guide the Meek in Judgment. It ſeems to be Humility perfectly digeſted, and from a Virtue become a Nature. A meek Man is one that is not eaſily provoked, yet eaſily grieved; not peeviſh or teſty, but ſoft, gentle, and inoffenſive. O bleſſed will you be, my dear Children, if this Grace adorn you! There are divers great and precious Promiſes to the Meek in Scripture. That God will clothe the Meek with Salvation; and bleſſed are they for they ſhall inherit the

the Earth, *Pſal.* 37. 11. *Mat.* 5. 5. Chriſt preſſes it in his own Example, *Learn of me for I am Meek*, &c. *Mat.* 11. 29. And requires his to become as little Children in order to Salvation, *Mat.* 18. 3. and a meek and quiet Spirit is of great Price with the Lord, 1 *Pet.* 3. 4. It is a Fruit of the Spirit, *Gal.* 5. 22, 23, exhorted to *Eph.* 4. 2. *Col.* 3. 12. *Tit.* 3. 2. and many Places more to the ſame Effect.

§. 3. *Patience* is an Effect of a meek Spirit and flows from it: It is a bearing and ſuffering Diſpoſition; not cholerick or ſoon mov'd to Wrath, or Vindictive; but ready to bear and endure too, rather

than be ſwift and haſty in Judgment or Action. *Job* is as much famed for this, as was *Moſes* for the other Virtue: without it there is no running the *Chriſtian Race*, or obtaining the heavenly Crown; without it there can be no Experience of the Work of God, *Rom.* 5. 3, 4.5. For *Patience worketh*, ſaith the Apoſtle, *Experience*; nor Hope of an Eternal Recompenſe, for *Experience* worketh that *Hope*. Therefore, ſays *James*, *Let Patience have its Perfect Work*. *Jam.* 1. 4. It is made the Saints Excellency; here is the Patience of the Saints, *Rev.* 13. 10. It is joyned with the Kingdom of Chriſt, *Rev.* 1. 9. read *Luke* 21. 19. *In Patience poſſeſs your Souls.* Rom.

12.

12. 12. ch. 15. 4. 2 *Cor.* 6, 4. 1 *Theſ.* 5. 14. *Be patient towards all Men, Tit.* 2. 2. *Heb.* 6. 12. ch. 10. 36. which ſhews the Excellency and Neceſſity of Patience, as that does the true Dignity of a Man. It is wiſe & will give you great Advantage over thoſe you converſe with on all Accounts. For Paſſion blinds Men's Eyes, & betrays Men's Weakneſs; Patience ſees the Advantage and improves it: Patience enquires, deliberates and brings to a mature Judgment; through your Civil as well as Chriſtian Courſe you cannot act wiſely and ſafely without it; therefore I recommend this bleſſed Virtue to you.

§. 4. *Shew Mercy*, whenever it is in your Power, that is, forgive, pity and help for ſo it ſignifies. *Mercy* is one of the Attributes of God, *Gen.* 19. 19. *Exod.* 20. 6. *Pſal.* 86. 15. *Jer.* 3. 12. It is exalted in Scripture above all his Works, and is a noble Part of his Image in Man. God hath recommended it, *Hoſ.* 12. 6. *Keep Mercy and Judgment and wait on the Lord.* God hath ſhewn it to Man, and made it his Duty, Mic. 6. 8. *He hath ſhewed thee, O Man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love Mercy and walk humbly*, or to humble thy ſelf to walk, *with thy God*, : a ſhort but ample Expreſſion of God's Love, and Man's Duty ; happy

happy are you if you mind it. In which you ſee Mercy is one of the nobleſt Virtues. Chriſt has a Bleſſing for them that have it, *bleſſed are the Merciful*, (Mat. 5.) *for they ſhall find Mercy*; a ſtrong Motive indeed. In *Luke* 6. 35, 36. he commands it. *Be you merciful as your Father is merciful.* He bid the *Jews*, that were ſo over-righteous, but ſo very unmerciful, learn what this meaneth: *I will have Mercy and not Sacrifice*, Matt. 9. 13: He hit them in the Eye. And in this Parable of the Lord and his Servants, he ſhews what will be the End of the unmerciful Steward, *Mat.* 18. 34, 35, that having been forgiven much by his Maſter, would not forgive a little to

his Fellow-Servant. Mercy is a great Part of God's Law, *Exod.* 28. 4, 5. It is a material Part of God's true Faſt, *Iſa.* 58. 6, 7. It is a main Part of God's Covenant, *Jer.* 31. 34. *Heb.* 8, 12. And the Reaſon and Rule of the laſt Judgment, *Matth.* 25. 31, to the End: Pray read it. It is a Part of the undefiled Religion, *Jam.* 1. 27. c. 3, 17. Read *Prov.* 14. 21, 22. But the merciful Man's Mercy reaches farther, even to his Beaſt; then ſurely to Man, his Fellow-Creature, he ſhall not want it. Wherefore, I charge you, oppreſs no Body, Man nor Beaſt. Take no Advantage upon the Unhappy, pity the Afflicted, make their Caſe your own, and that

that of their Wives and poor innocent Children the Condition of yours, and you cannot want Sympathy, Bowels, Forgiveneſs, nor a Diſpoſition to help and ſuccour them to your Ability. Remember it is the Way for you to be forgiven, and help'd in Time of Tryal. Read the Lord's Prayer, *Luke* 11. Remember the Nature and Goodneſs of *Joſeph* to his Brethren; follow the Example of the good *Samaritan*, and let *Edom*'s Unkindneſs to *Jacob*'s Stock, *Obad.* 10---- 16. And the Heathen's to *Iſrael*, *Zach.* 1. 21. c. 2: 8, 9, be a Warning to you. Read alſo, *Prov.* 25. 21, 22. *Rom:* 12. 19, 20:

§. 5: *Charity* is a near Neighbour to Mercy: It is generally taken to conſiſt in this, not to be Cenſorious, and to relieve the Poor. For the firſt, Remember you muſt be judged, *Matth:* 7. 1. And for the laſt, Remember you are but Stewards. *Judge not, therefore, leſt you be judged.* Be clear your ſelves before you fling the Stone. Get the Beam out of your own Eye; it is humbling Doctrine, but ſafe. Judge, therefore, at your own Peril: See it be righteous Judgment, as you will anſwer it to the Great Judge. This part of Chriſtianity alſo excludes Whiſperings, Backbiting, Tale-bearing, Evil-ſurmiſing, moſt pernicious Follies and Evils, of which beware

beware. Read 1 *Cor.* 13. For the other Part of Charity, relieving the Poor, it is a Debt you owe to God: You have all you have or may enjoy with the Rent charge upon it. The Saying is, that *he who gives to the Poor, lends to the Lord:* But it may be ſaid, not improperly, the Lord lends to us to give to the Poor: They are at leaſt Partners by Providence with you, and have a Right you muſt not defraud them of. You have this Privilege indeed, when, what, and to whom; and yet, if you heed your Guide, and obſerve the Object, you will have a Rule for that too.

I recommend little Children, Widows, *infirm* & *aged* Perſons, chiefly

chiefly to you: Spare ſomething out of your own Belly rather than let theirs go pinch'd. Avoid that great Sin of needleſs Expence on your Perſons and on your Houſes, while the Poor are hungry and naked. My Bowels have often been moved, to ſee very aged and infirm People, but eſpecially poor helpleſs Children, lie all Night in bitter Weather, at the Threſholds of Doors, in the open Streets, for Want of better Lodging. I have made this Reflection, If you were ſo expos'd, how hard would it be to endure? The Difference between our Condition aud theirs, has drawn from me humble Thanks to God, and great Compaſſion, and ſome Supply

ply to thoſe poor Creatures. Once more be good to the Poor: What do I ſay? be juſt to them, and you will be good to your ſelves: think it your Duty, and do it religiouſly. Let the moving Paſſage, *Matth.* 25. 35. to the End, live in your Minds: *I was an Hungry*, and Thirſty, and Naked, Sick, and in Priſon, and you adminiſtred unto Me, and the Bleſſing that follow'd: Alſo what he ſaid to another Sort, *I was an hungry*, and Thirſty, and Naked, and Sick, and in Priſon, and you adminiſtred not unto me; for a dreadful Sentence follows to the Hard-hearted World. Wo be to them that take the Poor's Pledge, *Ezek.* 18: 12, 13. or eat up the Poor's Right.

O devour not their Part! Leſs lay it out in Vanity, or lay it up in Bags, for it will curſe the reſt. Hear what the *Pſalmiſt* ſays, *Pſalm* 41, *Bleſſed is he that conſidereth the Poor, the Lord will deliver him in Time of Trouble: The Lord will preſerve and keep him alive, and he ſhall be bleſſed upon the Earth: And thou wilt not deliver him into the Will of his Enemies. The Lord will ſtrengthen him upon the Bed of Languiſhing: Thou wilt make all his Bed in his Sickneſs.* This is the Reward of being faithful Stewards and Treaſurers for the Poor of the Earth. Have a Care of Excuſes, they are, I know, ready at Hand: but read *Prov.* 3. 27, 28. *With-hold not*

not Good from them, to whom it is due, when it is in the Power of thine Hand to do it. Say not unto thy Neighbour, Go, and come again, and to Morrow I will give, when thou haſt it by thee. Alſo bear in Mind Chriſt's Doctrine, *Matth.* 5. 42. *Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.* But above all, remember the Poor Woman, that gave her Mite; which Chriſt preferred above all, becauſe ſhe gave all, but it was to God's Treaſury, *Mark* 12. 42, 43, 44.

§ 6. *Liberality*, or Bounty, is a noble Quality in Man, entertained of few, yet praiſed of all, but the Covetous diſ-

like

like it, becauſe it reproaches their Sordidneſs. In this ſhe differs from *Charity*, that ſhe has ſometimes other Objects, and exceeds in Proportion. For ſhe will caſt her Eye on thoſe, that do not abſolutely want, as well as thoſe that do; and always outdoes Neceſſities and Services. She finds out Virtue in a low Degree, and exalts it. She eaſes their Burden that labour hard to live: Many kind and generous Spells ſuch find at her Hand, that don't quite Want, whom ſhe thinks worthy. The Decay'd are ſure to hear of her: She takes one Child, and puts out another, to lighten the Loads of overcharg'd Parents, more to the Fatherleſs.

She

She ſhews the Value of Services in her Rewards, and and is never Debtor to Kindneſſes; but will be Creditor on all Accounts. Where another gives Six-pence, the liberal Man gives his Shilling; and returns double the Tokens he receives. But Liberality keeps Temper too; ſhe is not extravagant any more than ſhe is fordid; for ſhe hates Niggards Feaſts as much as Niggards Faſts; and as ſhe is free, and not ſtarcht, ſo ſhe is plentiful, but not ſuperfluous and extravagant. You will hear of her in all Hiſtories, eſpecially in Scripture, the wiſeſt as well as beſt of Books: Her Excellency and her Reward are there

there. She is commanded and commended, *Deut.* 15. 3, 4, 7, 8, and *Pſal.* 37. 21, 26. *The Righteous ſheweth Mercy and giveth, and the good Man is merciful and ever lendeth. He ſhews Favour and lendeth, and diſperſeth Abroad.* Pſal. 112, 5, 9. *There is that ſcattereth, and yet encreaſeth; and there is that with-holdeth more than is meet, but it tendeth to Poverty; the liberal Soul ſhall be fat,* Prov. 11. 24. 25. *The bountiful Eye ſhall be bleſſed,* Prov. 22. 9. The Churl and liberal Man are deſcrib'd, and a Promiſe to the latter, that his Liberality ſhall uphold him, *Iſa.* 32. 78. Chriſt makes it a Part of his Religion and the Way to be the Children

Children of the Higheſt (Read *Luke* 6. 34, 35.) to lend and not receive again, and this to Enemies as well as Friends; yea to the Unthankful and to the Evil; no Exception made, no Excuſe admitted. The Apoſtle *Paul*, 2 Cor. 9. 5.--10, enjoyns it, threatens the Strait-handed, and promiſes the Open-hearted a liberal Reward.

Whereſoever therefore, my dear Children, Liberality is required of you, God enabling of you, ſow not Sparingly nor Grudgingly, but with a cheerful Mind, and you ſhall not go without your Reward; tho' that ought not to be your Motive. But avoid Oſtentation, for that is uſing Virtue to Vanity,

Vanity, which will run you to Profuſeneſs, and that to Want; which begets Greedineſs, and that Avarice, the contrary Extream. As Men may go *Weſtward* till they come *Eaſt*, and travel till they, and thoſe they left behind them, ſtand Antipodes, up and down.

§. 7. *Juſtice* or *Righteouſneſs*, is another Attribute of God, *Deut.* 32. 4. *Pſal.* 9. 7, 8, *Pſ.* 5, 8. *Dan.* 9. 7. Of large Extent in the Life and Duty of Man. Be juſt therefore in all Things, to all; To God as your Creator; render to him that which is his, your Hearts, for that Acknowledgment he has reſerved to himſelf, by which

which only, you are entituled to the Comforts of this and a better Life. And if he has your Hearts, you have him for your Treaſure, and with him all Things requiſite to your Felicity. Render alſo to *Cæſar* that which is his, lawful Subjection; not for Fear only, but Conſcience Sake. To Parents, a filial Love and Obedience. To one another, Natural Affection. To all People, in doing as you would be done by. Hurt no Man's Name or Perſon. Covet no Man's Property in any Sort. Conſider well of *David*'s Tenderneſs to *Saul*, when he ſought his Life, to excite your Duty; and *Ahab*'s unjuſt Covetouſneſs

neſs and Murder of *Naboth*, to provoke your Abhorrence of Injuſtice. *David*, tho' anointed King, took no Advantages, he believed, and therefore did not make Haſte, but left it to God, to conclude *Saul*'s Reign, for he would not haſten it. A right Method and a good End, my dear Children, God has ſhewn it you, and requires it of you.

Remember the Tenth Commandment, 'twas God gave it, and that will judge you by it. It comprehends Reſtitution as well as Acquiſition, and eſpecially the poor Man's Wages, *Lev.* 19. 13. *Deut.* 24. 14, 15. *Jer.* 22. 12. *Amos* 5. 11. *Mal.* 3. 5. *Samuel* is a great

great and good Example of Righteouſneſs, 1 *Sam.* 12. 3. He challenged the whole Houſe of *Iſrael*, whom he had oppreſſed or defrauded? The like did the Apoſtle to the *Corinthians*, 2 *Cor.* 7. 2. He exhorted the Chriſtians to be careful that they did not defraud, 1 *Theſ.* 4. 6, for this Reaſon, that God was the Avenger of the Injured. But as bad as it was, there muſt be no going to Law amongſt Chriſtians, 1 *Cor.* 6. 7. To your utmoſt Power, therefore, owe no one any Thing but Love, and that in Prudence as well as Righteouſneſs; For Juſtice gives you Reputation, and adds a Bleſſing to your Subſtance; It is the beſt Security

Security you can have for it.

I will cloſe this Head, with a few Scriptures to each Branch. To your Superiors: *Submit to every Ordinance of Man, for the* Lord's Sake! *Pet.* 2. 13. *Obey thoſe that have Rule over you.* Heb. 13. 17. *Speak not evil of Dignities.* Jude v. 8. 2 Pet. 2. 10. *My Son, fear thou the Lord and the King, and meddle not with them, that are given to change.* Prov. 24. 21. To your Parents; *Honour your Father and your Mother, that the Days may be long in the Land, which the Lord your God ſhall give you,* Exod. 20. 12. *Children obey your Parents,* it is the *Firſt Command* with *Promiſe.* Eph. 6:

6. 1, 2. *Great Judgments follow thoſe, that diſobey this Law, and defraud their Parents of their Due. Whoſo robbeth his Father or his Mother, and ſaith, it is no Tranſgreſſion, the ſame is the Companion of a Deſtroyer,* Prov. 28. 24. Or, ſuch would deſtroy their Parents if they could. It is charged by the Prophet *Ezekiel* upon *Jeruſalem*, as a Mark of her wicked State: *In thee have thy Princes ſet lightly by Father and Mother, oppreſſed Strangers, and vexed Fatherleſs and Widows.* Ezek. 22. 6, 7. To thy Neighbour, hear what God's Servants taught. *To do Juſtice and Judgment, is more acceptable to the Lord than Sacrifice.* Prov. 21. 3. *Divers Weights and*

Meaſures are alike Abomination unto the Lord. Levit. 19. 36. Deut. 25. 13 to 16. incluſive. Prov. 11. 1. c. 20. 10, 23. *Read* Prov. 22. 16, 22, 23. c. 23, 10, 11, *Peruſe the* 6th *of* Micah; *alſo* Zech. 8. 16, 17. And eſpecially the 15. *Pſ.* As a ſhort but full Meaſure of Life, to give Acceptance with God.

I have ſaid but little to you of diſtributing Juſtice, or being juſt in Power or Government; for I ſhould deſire you may never be concerned therein, unleſs it were upon your own Principles, and then the leſs the better, unleſs God require it from you. But if it ever be your Lot; know no Man after the

the Fleſh ; know neither Rich nor Poor, Great nor Small, Kindred nor Stranger, but the Cauſe according to your Underſtanding and Conſcience, and that upon deliberate Enquiry and Information. Read *Exod.* 23, from 1, to 10, *Deut*, 1. 15, 17, c, 16. 19, 20. c, 24. 17, 2 *Sam.* 23. 3. *Jer.* 22. 3, 4, *Prov.* 24. 23. *Lam.* 3. 35, 36, *Hoſ.* 12. 6. *Amos* 8. 4, 5, 6, 7, 8, *Zeph* 2. 3, c. 3. 1, 3; *Zech.* 7, 9, 10, *Jer.* 5. 4, 5, 6; c. 8 6. 7. Which ſhew both *God's Commands* and *Complaints*, and Man's Duty in *Authority* : which as I ſaid before wave induſtriouſly at all Times, for Privacy is freed from the Clamour, Danger, Incumbrance

and Temptation, that attend *Stations* in *Government* :. Never meddle with it, but *for God's Sake.*

§ 8. *Integrity*, is a great and commendable Virtue. A Man of *Integrity*, is a true Man, a bold Man, and a ſteady Man; he is to be truſted and relied upon. No Bribes can corrupt him, no Fear daunt him; his *Word is ſlow in coming* but *ſure*. He ſhines brighteſt in the Fire, and his Friend hears of him moſt, when he moſt needs him. His *Courage* grows with *Danger*, and conquers *Oppoſition* by *Conſtancy*. As he cannot be flattered or frighted into that he diſlikes, ſo he hates *Flattery* and *Temporizing*

porizing in others. He runs with Truth, and not with the Times; with Right and not with Might. His Rule is ſtreight; *ſoon ſeen, but ſeldom followed*: It has done great Things. It was *Integrity* prefer'd *Abel*'s Offering, tranſlated *Enoch*, ſaved *Noah*, raiſed *Abraham* to be God's Friend, and Father of a great *Nation*, reſcued *Lot* out of *Sodom*, bleſſed and encreaſed *Jacob*, kept and exalted *Joſeph*, upheld and reſtored *Job*, honour'd *Samuel* before *Iſrael*, crowned *David* over all Difficulties, and gave *Solomon* Peace and Glory, while he kept it; It was this preſerv'd *Mordecai* and his People, and ſignally defended *Daniel* a-

mong the *Lions*, and the Children in the Flames, that it drew from the greateſt King upon Earth, and an *Heathen too*, a moſt *Pathetical Confeſſion*, to the *Power* and *Wiſdom* of the *God* that ſaved them, and which they ſerved. Thus is the Scripture fulfilled, *The Integrity of the Upright ſhall guide them*, Prov. 11. 3. O my dear Children! fear, love, and obey this *great, holy and unchangeable God*, and you ſhall be happily guided, and preſerved through your Pilgrimage to *Eternal Glory*.

§. 9. *Gratitude* or *Thankfulneſs*, is another Virtue of great Luſtre, and ſo eſteemed with *God* and all *good Men*: It is an

an owning of Benefits receiv'd, to their Honour and Service that confer them. It is indeed a noble Sort of Juſtice, and might in a Senſe be refer'd as a Branch to that Head; with this Difference, tho', that ſince Benefits exceed Juſtice, the Tye is greater to be grateful, than to be juſt; and conſequently there is ſomething baſer, and more reproachful in *Ingratitude* than *Injuſtice*. So that tho' you are not obliged by legal Bonds or Judgments, to Reſtitution with due Intereſt, your Virtue, Honour and Humanity, are naturally Pledges for your Thankfulneſs: And by how much the leſs you are under external Tyes, eſteem your

inward Tyes ſo much the ſtronger. Thoſe that can break them, would know no Bounds : for make it a Rule to you. the Ungrateful would be Unjuſt too, but for Fear of the Law. Always own therefore the Benefits you receive, and then to chuſe, when they may moſt honour or ſerve thoſe that conferred them. Some have lived to need the Favours, they have done, and ſhould they be put to ask, where they ought to be invited ? No matter if they have nothing to ſhew for it, they ſhew enough when they ſhew themſelves, to thoſe they have obliged : And ſuch ſee enough to induce their Gratitude,

tude, when they ſee their Benefactors in Adverſity; the leſs Law, the more Grace and the ſtronger Tye. It is an *Evangelical Virtue*, and works as Faith does, only by *Love*: In this it exactly reſembles a Chriſtian State, we are not under the Law, but under Grace, and it's by Grace, and not by Merit that we are ſaved. But are our Obligations the leſs to God, that he heaps his Favours ſo undeſervedly upon us? Surely no. It is the like here; that which we receive is not owed or compelled, but freely given; ſo no Tye, but choice, a *Voluntary Goodneſs* without *Bargain* or *Condition*; but has this therefore no Security?

Yes certainly, the greateſt; a Judgment Writ, and acknowledged in the Mind: He is his to the *Altar* with a *good Conſcience*: But how long? as long as he lives. The Characters of Gratitude, like thoſe of Friendſhip, are only defaced by Death, elſe indelible. A *Friend loveth at all Times*, ſays *Solomon* Prov. 17. 17, c. 27, 10. And *thine own Friend and thy Father's Friend forſake not.* It is Injuſtice, which makes *Gratitude* a *Precept.* There are three Sorts of Men that can hardly be grateful, The fearful Man, for in Danger he loſes his Heart, with which he ſhould help his Friend; the Proud Man, for he takes that Virtue for a Reproach

Reproach; He that unwillingly remembers he owes any Thing to God, will not readily remember he is beholden to Man. *Hiſtory* lays it to the Charge of ſome, of this Sort of great Men, that uneaſie to ſee the Authors of their Greatneſs, have not been quiet, till they have accompliſhed the Ruin of thoſe that raiſed them. Laſtly, the Covetous Man, is as ill at it, as the other two; his Gold has ſpoiled his Memory, and won't let him dare be grateful, tho' perhaps he owes the beſt Part, at leaſt the Beginning of it, to another's Favour. As there is nothing more unworthy in a Man, ſo nothing in Man, ſo frequent-

ly

ly reproached in Scripture. How often does God put the *Jews* in Mind, of their Forgetfulneſs and Unthankfulneſs, for the Mercies and Favours they received from him, Read *Deut.* 32. 15. *Jeſurun* waxed fat, and kick'd againſt God, grew unmindful, *forgot* and *forſook* his Rock that had done mighty Things for him. Thus *Moſes*, Deut. 31. 16, 17. *Alſo* Judg. 10. 11, 12, 13. *and* 1 Sam. 8. 8. *David* likewiſe in his 78. 105. 106. *Pſalms*, gives an Hiſtory of God's Love to *Iſrael*, and their *Ingratitude*. So *Iſa.* 17. 1 to 11. Likewiſe *Jer.* 2. 31, 32. C. 5. 7. to 20. C. 15. 6. C. 16. 10, 11, 12, 20, 21. C. 18. 15. *Hoſ.* 8. 9. It is a Mark of

of Apoſtacy from Chriſtianity, by the Apoſtle. 2 *Tim.* 3. 2.

§. 10. *Diligence* is another Virtue uſeful and laudable among Men: It is a diſcreet and underſtanding Applicā-tion of one's ſelf to Buſineſs; and avoids the Extreams of Idleneſs and Drudgery. It gives great Advantages to Men: It loſes no Time, it conquers Difficulties, recovers Diſappointments, gives Diſpatch, ſupplies want of Parts; and is that to them, which a Pond is to a Spring; tho' it has no Water of it ſelf, it will keep what it gets, and is never dry. Tho' that has the Heels, this has the Wind;

Wind; and often wins the Prize. Nor does it only concern Handicrafts and bodily Affairs, the Mind is alſo engaged, and grows foul, ruſty, and diſtemper'd, without it. It belongs to you, throughout your whole Man; be no more ſantering in your Minds than in your Bodies. And if you would have the full Benefit of this Virtue, don't baulk it by a confuſed Mind: Shun Diverſions; think only of the preſent Buſineſs, till that be done. Be buſie to Purpoſe; for a buſie Man, and a Man of Buſineſs, are two different Things. Lay your Matters right, and Diligence ſucceeds them, elſe Pains is loſt. How laborious are ſome to no Purpoſe?

poſe? Conſider your End well, ſuit your Means to it, and then diligently employ them, and you arrive where you would be, with God's Bleſſing. *Solomon* praiſes Diligence very highly, Firſt, it is the Way to Wealth: *The diligent Hand makes Rich*, Prov. 10. 4. *The Soul of the Diligent ſhall be made fat*, c. 13. 4. There is a Promiſe to it, and one of another Sort to the Sluggard, c. 23. 21. *Secondly*, It prefers Men, *ver.* 29. *Seeſt thou a Man diligent in his Buſineſs, he ſhall ſtand before Kings.* *Thirdly*, It preſerves an Eſtate: *Be thou diligent to know the State of thy Flocks, and look well to thy Herd; for Riches are not for ever*, ch. 27. 23. 24.

There

There is no living upon the Principal, you muſt be diligent to preſerve what you have, whether it be Acquiſition or Inheritance; elſe it will conſume. In ſhort, the wiſe Man adviſes, *Whatſoever thy Hand finds to do, do it with thy Might.* Eccl. 9. 10. As it mends a Temporal State, no ſpiritual One can be got or kept without it. *Moſes* earneſtly preſſes it upon the *Iſraelites*, Deut. 4. 9. and 6. 7. The Apoſtle *Paul* commends it in the *Corinthians*, and *Titus* to them for that Reaſon 2 *Cor.* 8. 7. 22. So he does *Timothy* to the *Philippians* on the ſame Account, and urges them to Work out their Salvation, *Phil.* 2. 12. 20, 21. *Peter* alſo ex-

exhorts the Churches to that Purpoſe: *Wherefore the rather Brethren*, ſays he, *give Diligence to make your Calling and Election ſure: for if you do theſe Things you ſhall never fail*, 2 Pet. 1, 10. and in ch. 3. 13. 14. Wherefore beloved, ſeeing that you look for ſuch Things; (the End of the World and laſt Judgment) be diligent that you may be found of him in Peace, without Spot and Blameleſs. Thus Diligence is an approved Virtue: But remember, that is a reaſonable Purſuit or Execution of honeſt Purpoſes, and not an overcharging or oppreſſive Proſecution, to Mind or Body, of moſt lawful Enterpriſes. Abuſe it not therefore

fore to Ambition or Avarice. Let Neceſſity, Charity, and Conveniency govern it, and it will be well employed, and you may expect proſperous Returns.

§. 11. *Frugality* is a Virtue too, and not of little uſe in Life, the better Way to be Rich, for it has leſs Toil and Temptation. It is Proverbial, *A Penny ſaved is a Penny got*; It has a ſignificant Moral; for this Way of getting is more in your own Power and leſs ſubject to Hazard, as well as Snares, free of Envy, void of Suits, and is before hand with Calamities. For many get, that cannot keep, and for want of

Frugality

Frugality ſpend what they get, and ſo come to want what they have ſpent. But have a Care of the Extream: Want not with Abundance, for that is Avarice, even to Sordidneſs; it is fit you conſider Children, Age and Caſualties, but never pretend thoſe Things to palliate and gratifie Covetouſneſs. As I would have you Liberal but not Prodigal; and diligent but not drudging; ſo I would have you Frugal but not Sordid. If you can, lay up one half of your Income for thoſe Uſes, in which let Charity have at leaſt the ſecond Conſideration; but not *Judas*'s, for that was in the wrong Place.

§. 12. *Tem-*

§. 12. *Temperance* I muſt earneſtly recommend to you, throughout the whole Courſe of your Life: It is numbred amongſt *the Fruits of the Spirit*, Gal. 5. 22, 23, and is a great and requiſite Virtue. Properly and ſtrictly ſpeaking, it refers to Diet; but in general may be conſider'd as having Relation to all the Affections and Practices of Men. I will therefore begin with it in Regard to Food, the Senſe in which it is cuſtomarily taken. Eat to Live, and not Live to eat, for that's below a Beaſt. Avoid Curioſities and Provocations; let your chiefeſt Sauce be a good Stomach, which Temperance will help to get you. You cannot be too

too plain in your Diet, ſo you are clean; nor too Sparing, ſo you have enough for Nature. For that which keeps the Body low, makes the Spirit clear, as Silence makes it ſtrong. It conduces to good Digeſtion, that to good Reſt, and that to a good Conſtitution. Much leſs Feaſt any, except the Poor; As Chriſt taught, *Luke* 14. 12, 13. For Entertainments are rarely without Sin; but receive Strangers readily. As in Diet, ſo in Apparel, obſerve I charge you an exemplary Plainneſs. Chuſe your Clothes for their Uſefulneſs, not the Faſhion; and for Covering, not Finery, or to pleaſe a vain Mind in your ſelves or others: They

They are fallen Souls that think Clothes can give Beauty to Man. *The Life is more than Raiment*, Matth. 6. 25. Man cannot mend God's Work, for he can neither give Life nor Parts. They ſhew little Eſteem for the Wiſdom and Power of their Creator, that under-rate his Workmanſhip (I was going to ſay his Image) to a Taylor's Invention: Groſs Folly and Profanity! But to you, my dear Children, call to Mind who they were of old, that *Jeſus* ſaid, took ſo much Care about what they ſhould Eat, Drink, and put on. Were they not Gentiles, Heathens, a People without God in the World? Read *Matth.6*, and when you have

have done that, peruſe thoſe excellent Paſſages of the Apoſtles *Paul* and *Peter*, 1 *Tim.* 2. 9, 10, and 1 *Pet.* 3. 3. 5, where, if you find the Exhortation to Women only, conclude it was Effeminate, and a Shame then for Men, to uſe ſuch Arts and Coſt upon their Perſons. Follow you the Example of thoſe Primitive Chriſtians, and not Voluptuous Gentiles, that perverted the very Order of Things: For they ſet Luſt above Nature, and the Means above the End, and preferred Vanity to Conveniency: A wanton Exceſs, that has no Senſe of God's Mercies, and therefore cannot make a right Uſe of them, and leſs yield the

Returns

Returns they deſerve. In ſhort, theſe Intemperances are great Enemies to Health and to *Poſterity*; for they diſeaſe the Body, rob Children, and diſappoint Charity, and are of evil Example; very catching, as well as pernicious Evils. Nor do they end there: They are ſucceeded by other Vices, which made the Apoſtle put them together in his Epiſtle to the *Galatians*, Ch. 5. 20, 21. The evil Fruits of this part of Intemperance, are ſo many and great, that upon a ſerious Reflection, I believe there is not a Country, Town, or Family, almoſt, that does not labour under the Miſchief of it. I recommend to your *Peruſal* the firſt part of, *No Croſs*,

no

no Crown, and of the *Addreſs to Proteſtants*, in which I am more particular in my Cenſure of it: As are the Authorities I bring in Favour of Moderation. But the Virtue of Temperance does not only regard Eating, Drinking, and Apparel: But Furniture, Attendance, Expence, Gain, Parſimony of the Mind, Love, Anger, Pleaſure, Joy, Sorrow, Reſentment, are all concern'd in it: Therefore bound your Deſires, learn your Wills Subjection, take Chriſt for your Example, as well as Guide. It was he that led and taught a Life of Faith in *Providence*, and told his Diſciples the Danger of the Cares and Pleaſures of this World; they choaked the Seed

of the Kingdom, ſtifled and extinguiſhed Virtue in the Soul, and rendred Man barren of good Fruit. His Sermon upon the Mount is one continued Divine Authority in Favour of an Univerſal Temperance. The *Apoſtle*, well aware of the Neceſſity of this Virtue, gave the *Corinthians* a ſeaſonable Caution. *Know ye not*, ſays he, *that they which run in a Race, run all, but one receiveth the Prize? So run that ye may obtain. And every Man that ſtriveth for Maſtery*, (or ſeeketh Victory) *is temperate in all Things*: (he acts diſcreetly and with a right Judgment) *Now, they* do it *to obtain a Corruptible Crown, but we an Incorruptible. Therefore ſo run not as uncertainly*;

ſo

ſo fight I, not as one that beateth the Air; but I keep under my Body, and bring it into Subjection; leſt that by any Means, when I have preached to others, I my ſelf ſhould become a Caſtaway, 1 Cor. 9. 25. 27. In another Chapter, he preſſes Temperance almoſt to Indifferency: *But this I ſay, Brethren, the Time is ſhort: It remaineth then, that both they that have Wives, be as tho' they had none; and thoſe that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyced not; and they that uſe this World as not abuſing it.* And all this is not without Reaſon: He gives a very good One for it. *For*, ſaith he, *the Faſhion of the World paſſeth away: but I would have you without Careful-*

neſs

neſs, 1 Cor. 7. 29——32. It was for this Cauſe he preſs'd it ſo hard upon *Titus*, to warn the Elders of that Time to be Sober, Grave, Temperate, *Tit.* 2. 2. not eager, violent, obſtinate, tenacious, or inordinate in any Sort. He makes it an indiſpenſible Duty in Paſtors of Churches, that they be *not Self-willed, ſoon Angry, given to Wine, or filthy Lucre, but Lovers of Hoſpitality, of good Men, Sober, Juſt, Holy, Temperate*, Tit. 1. 7, 8. And why ſo? Becauſe againſt theſe excellent Virtues *there is no Law*, *Gal.* 5. 23.

I will ſhut up this Head (being touched upon in divers *Places* of this Advice) with this one comprehenſive Paſſage of the Apoſtle, *Philip.* 4. 5.

5. *Let your Moderation be known unto all Men, for the Lord is at Hand.* As if he had ſaid, *Take Heed! Look to your Ways! Have a Care what ye do! For the Lord is near you, even at the Door; he ſees you, he marks your Steps, tells your Wanderings, and he will judge you.* Let this excellent, this home and cloſe Sentence live in your Minds; Let it ever dwell upon your Spirits, my beloved Children, and influence all your Actions, ay, your Affections and Thoughts. It is a Noble Meaſure, ſufficient to regulate the Whole; they that have it, are eaſy, as well as ſafe. No Extream prevails; the World is kept at Arm's-End; and ſuch have Power over their own Spirits, which gives

gives them the trueſt Enjoyment of themſelves, and what they have: A Dominion greater than that of Empires. O may this Virtue be yours! You have Grace from God for that End, and it is ſufficient: Employ it, and you cannot miſs of Temperance, nor therein of the trueſt Happineſs in all your Conduct.

§. 13. I have choſen to ſpeak in the Language of the Scripture; which is that of the Holy Ghoſt, the Spirit of Truth and Wiſdom, that wanted no Art or Direction of Man to ſpeak by, and expreſs it ſelf fitly to Man's Underſtanding. But yet that Bleſſed Principle, the Eternal Word, I begun with to you

and

and which is that Light, Spirit, Grace and Truth, I have exhorted you to in all it's Holy Appearances or Manifeſtations in your ſelves, by which all Things were at firſt made, and Man enlightened to Salvation, is *Pythagoras*'s great Light and Salt of Ages, *Anaxagoras*'s divine Mind, *Socrates*'s good Spirit, *Timæus*'s unbegotten Principle, and Author of all Light, *Hieron*'s God in Man, *Plato*'s eternal, ineffable and perfect Principle of Truth, *Zeno*'s Maker and Father of all, and *Plotin*'s Root of the Soul; Who as they thus ſtiled the Eternal Word; ſo for the Appearance of it in Man they wanted not very ſignificant Words. A domeſtick God, or

God

God within, ſay *Hieron*, *Pythagoras*, *Epictetus*, and *Seneca*, Genius, Angel, or Guide, ſay *Socrates* and *Timæus*; the Light and Spirit of God, ſays *Plato*; the divine Principle in Man, ſays *Plotin*; the divine Power and Reaſon, the infallible, immortal Law in the Minds of Men, ſays *Philo*; and the Law and Living Rule of the Mind, the interior Guide of the Soul, and Everlaſting Foundation of Virtue, ſays *Plutarch.* Of which you may read more in the firſt Part of the *Chriſtian Quaker*, and in the Confutation of *Atheiſm*, by Dr. *Cudworth.* Theſe were ſome of thoſe virtuous *Gentiles* commended by the Apoſtle. *Rom.* 2. 13. 14. 15. That tho' they had not the Law given to them, as the *Jews* had, with thoſe inſtrumental Helps aud Advantages, yet doing by Nature the Things contained in the Law, they became a Law unto themſelves.